DOCUMENT RESUME

ED 102 055 SO 008 093

AUTHOR Austin, J. Susan
TITLE Religion in Elementary School Social Studies: A Vehicle for Attitudinal Change.
INSTITUTION Florida State Univ., Tallahassee. Religion - Social Studies Curriculum Project.
PUB DATE [74]
NOTE 22p.

EDRS PRICE MF-$0.76 HC-$1.58 PLUS POSTAGE
DESCRIPTORS Affective Behavior; Attitude Tests; *Changing Attitudes; Childhood Attitudes; Educational Research; Elementary Education; Humanization; *Program Effectiveness; Religion; Religious Conflict; *Religious Discrimination; *Religious Education; Religious Factors; *Social Studies
IDENTIFIERS *Religion Social Studies Curriculum Project

ABSTRACT

The Religion in Elementary Social Studies Project (RESS) at Florida State University provides an opportunity for determining the effectiveness of an innovative curriculum in religious study. The project stresses objectives dealing with sensitivity, empathy, and tolerance as well as information about religions. Two second grade level classrooms at the Florida State University Developmental Research School reflected similar student characteristics in religious affiliation, nonaffiliation, age, race, sex, and intelligence. One classroom was exposed to the RESS materials. In an effort to understand fully the dimensions of religious tolerance in the life of the young child, awareness of religion, ethnocentrism, and personal experience of religion were explored in both classes to determine the relationship of the factors to religious tolerance. Field test results indicate that the new information provided by RESS, the classroom atmosphere, the teacher as a role model, and the influence of peer pressure combined to result in higher religious tolerance scores for the exposed group. The child with a high awareness of religion scored even higher on the tolerance test after exposure. Children with high tolerance scored lower on the ethnocentrism test after exposure. Children active and inactive in church and Sunday school experiences tended to have higher tolerance scores after exposure. Results of this case study suggest that curricula may be designed to successfully affect attitudes. (Author/DE)

ED102055

U S DEPARTMENT OF HEALTH
EDUCATION & WELFARE
NATIONAL INSTITUTE OF
EDUCATION
THIS DOCUMENT HAS BEEN REPRODUCED EXACTLY AS RECEIVED FROM THE PERSON OR ORGANIZATION ORIGINATING IT. POINTS OF VIEW OR OPINIONS STATED DO NOT NECESSARILY REPRESENT OFFICIAL NATIONAL INSTITUTE OF EDUCATION POSITION OR POLICY

BEST COPY AVAILABLE

RELIGION IN ELEMENTARY SCHOOL SOCIAL STUDIES: A VEHICLE FOR ATTITUDINAL CHANGE

A Report on Classroom Field Tests
on Second Grade Instructional Materials
Designed for Religion Study in
Public Schools

J. Susan Austin

SP 008 093

Religion-Social Studies Curriculum Project
Florida State University
426 Hull Drive
Tallahassee, Florida 32306
(904) 644-5769

BEST COPY AVAILABLE

RELIGION IN ELEMENTARY SCHOOL SOCIAL STUDIES: A VEHICLE FOR ATTITUDINAL CHANGE

J. Susan Austin*

Seven year old Peter is shown a picture of a little boy playing football and is told that the boy in the picture never goes to church or to Sunday School. Peter is asked how he would feel about being friends with this boy. His response: "I wouldn't like that because all my friends go to church." Six weeks later Peter is confronted with the same picture and asked the same question. His response now to a friend who does not go to church or Sunday School: "It doesn't matter. It's more important how they talk and are friends." Is this a change in attitude, and if so, how can it be explained? What has occurred during the six weeks that has contributed to a more open-minded and more tolerant response?

Sara, also seven, is shown a picture of a little girl and told that this is a picture of herself. How would she feel if a best friend told her there is no God? Below the picture are three faces; a scowling disapproving face, a neutral "It doesn't matter" face, and a smiling approving face. Sara points to the scowling face. When asked why she feels this way she answers that "you should believe in God." Six weeks later Sara is confronted with the same picture and asked the same question. She now points to the neutral face and responds: "If she doesn't believe, why should we force her to believe?" As did Peter, Sara is also able to reflect a more tolerant response.

*J. Susan Austin is a research associate with the Religion-Social Studies Curriculum Project, Florida State University, Tallahassee, a Project funded by the Stone Foundation, Chicago, and the National Endowment for the Humanities, Washington, D.C. Ms. Austin wishes to acknowledge the contributions of Prof. Anna S. Ochoa, College of Education, Florida State University; the Director and Staff of the Religion in Elementary Social Studies Project; Dr. Janis Smith and Ms. Marvel Lou Sandon of the Developmental Research School, Florida State University.

It is unlikely that being six weeks older could explain these changes: more likely something occurred in these childrens' lives that enabled them to assume a more tolerant stance. That "something" is partly to be explained by the fact that during the intervening time these children grappled daily with the concept of what it is like to live in a society rich in religious and ethnic diversity. Sara, Peter, and some of their second grade classmates of the Florida State University Developmental Research School spent six weeks involved in an unusual study using multi-media materials produced by the Religion in Elementary Social Studies Project (RESS) at Florida State University.

Funded by the National Endowment for the Humanities and the Stone Foundation, the Staff of RESS is developing elementary level curricula about religion for our multi-religious and multi-ethnic society. The experimental materials for the first through third grade levels have been completed, and now provide an opportunity for determining the effectiveness of an innovative curriculum in religion study. The Project's effort is unique in the United States, not only because it deals with teaching about religion in public school, but because the curriculum is being developed for primary grades on up, and stresses objectives dealing with sensitivity, empathy, and tolerance as well as information about religions.

Religion and Public Education

The RESS Project stresses that study about religion in public education is the proper and necessary responsibility of the schools. The majority opinion of the 1963 Supreme Court decision concerning religion and prayer in the public schools furnishes their mandate.

BEST COPY AVAILABLE

> One's education is not complete without a study of comparative religion and its relationship to the advancement of civilization. . . . Nothing we have said here indicates that such study. . . when presented objectively as part of a secular program of education, may not be effected consistent with the First Amendment.
>
> (The United States Supreme Court, 1963, Schempp Case)

Support for education about religion in the public schools without advocating or teaching any religious creed can also be found in an earlier statement issued by the National Education Association (NEA, 1951).

> To omit from the classroom all reference to religion and the institutions of religion is to neglect an important part of American life. Knowledge about religion is essential for a full understanding of our culture, literature, art, history, and current affairs.
>
> That religious beliefs are controversial is not adequate reason for excluding teaching about religion in the public schools. Economic and political questions are taught and studied in the schools on the very sensible theory that students need to know the issues being faced and to get practice in forming sound judgments. Teaching about religion should be approached in the same spirit (pp. 77-78)

The RESS Project represents a major effort to provide materials for teaching about religion on the elementary school level in the United States and is designed to complement existing social studies curriculum. For example, RESS expands a second grade study of communities to include religious communities in an inquiry-oriented cross-cultural study. The second level study is divided into three units that focus on three varied religious communities. Unit One is based on the Georgia Indian population of the past, referred to as the Temple Mound Builders. Their tradition represents a religion based on community experience in a homogeneous society, where culture and religion were

intimately interrelated and diversity was non-existent. Unit Two presents religious data on contemporary Java, an example of religion as a community experience in a society of cultural diversity or heterogeneity. In Java religions exist side-by-side, blending together to create a unique cultural and religious environment. Unit Three focuses upon religion as a community experience in the child's own community, which may be religiously homogeneous or heterogeneous. The class explores the composition of their own religious community and that of American society in general.

There are a number of main ideas RESS describes as basic to the study of religions, e.g., "The religious dimension is universally manifest in human societies." These main ideas may be stressed more at one grade level than another, but the curriculum is designed so that the ideas taught transfer to all grade levels.

Beyond knowledge and concepts, there are key effective learning objectives which the RESS Project strives to help each child attain:

1. Appreciation of diversity of worldviews and lifestyles in human societies.

2. Supporting a person in his beliefs and behavior which are unique to his secular or religious tradition, as long as they do not impinge on the rights of others.

3. Consideration of the values of particular traditions which are involved in decisions people make.

RESS also aims to support the development of a positive self-concept, including feeling free to make appropriate references to and statements about one's own feelings, values, worldview, lifestyle, and religious and/or secular traditions. Encouragement is given to live openly by the commitments which a child's worldview and lifestyle entail.

BEST COPY AVAILABLE

Meeting Affective Objectives

These affective learning objectives of the RESS Project are of central interest to this paper. The key questions of this case study focus on how the RESS Project materials and instructional strategies might affect these empathetic qualities of the child. Much of the current curriculum emphasizes the affective realm and though it professes to affect attitudes, beliefs, and values, this objective is rarely measured. The attitudinal effect of this innovative second grade curriculum material on the individual child is the subject of this investigation.

One of the prime arguments of the RESS Project for the presence of a curriculum about religion in the elementary grades is that "the failure to provide correct information and guided sensitizing experiences in the area of religion may result in the early formation of stereotypes, misconceptions, distrust and prejudice." Do these curriculum materials help to alleviate the consequences of such stereotypes and misconceptions?

Key questions for this investigation include: Will exposure to religious diversity lead to an increased religious tolerance, or perhaps to increased prejudicial attitudes? Or, will there be a negligible effect upon the child? How can the effect of the curriculum be measured, and what are the implications for future research as well as for curriculum design? The issues of tolerance and attitude change are important areas of concern for educators (public and religious) as well as for curriculum designers.

In an effort to understand fully the dimension of religious tolerance in the life of the young child, awareness of religion, ethnocentrism, and personal experience of religion were explored in an effort to determine the relationship of these factors to religious tolerance. The following section describes the young population of this case study as well as the methodology and findings involved in evaluating the possible impact of RESS on the dimensions of religious tolerance.

BEST COPY AVAILABLE

GENERAL OBJECTIVES

The purpose of the RESS Project in its six levels is to develop the following main ideas, main concepts, sensitivities, and reflective inquiry skills:

A. Main Ideas

1. The religious dimension has to do with worldview and lifestyle.
2. Worldview is a sense of reality from which a person and/or a community makes sense of life; this sense of reality is a belief about what *is*, and a commitment as to what *ought* to be.
3. Lifestyle is the way in which a person or a community moves, acts, and lives: lifestyle reflects worldview.
4. The religious dimension is manifested in both religious and nonreligious traditions.
5. Religious traditions develop out of the interaction of the adherents with the sacred in time and space.
6. A religious tradition is a pattern of thinking, feeling, valuing, and acting preserved by a community and manifested in symbols, events, persons, documents, artifacts, rites, customs, beliefs, and ideas.
7. Religious communication is symbolic; it points beyond itself.
8. The religious dimension is universally manifest in human societies.
9. The religious dimension is both a personal and a community experience.
10. The religious dimension and culture are mutually interdependent.
11. Religious experiences and expressions change over time.
12. The study of the religious dimension and of religious traditions is an integral part of the study of humankind.

B. Main Concepts

	STORY	WAY	
Religious Concepts			
	Sacred Time	Myth	Religious Traditions
	Sacred Space	Ritual	Religious Community
	Sacred Literature	Ceremony	Religious Institutions
	Sacred Objects	Celebration	Religious Adherents
	Sacred Symbols	Religious Leaders	

Social Process Concepts

Diversity
Interaction
Change
Acculturation

BEST COPY AVAILABLE

C. Sensitivities

Developing self-concept

1. feeling free to make appropriate references to and statements about her own feelings, values, worldview, lifestyle, and religious and/or secular traditions

2. living openly by the commitments which his worldview and lifestyle entail

Developing empathy for others

3. appreciating the diversity of worldviews and lifestyles in human societies

4. supporting a person in his beliefs and behavior which are unique to his secular or religious tradition

5. considering the values of particular traditions which are involved in decisions people make

D. Skills

1. relating one's knowledge and personal experience to the learning situation

2. participating in a real experience through: a) sense experience, b) simulation, and c) field trips

3. considering a problem which needs: a) an explanation, b) a solution, and c) a personal or societal response

4. developing and testing concepts, generalizations, and interpretations by: a) stating and checking hypotheses, b) acquiring information (through listening, viewing, interpreting graphic materials, reading), c) locating information, d) organizing information, e) comparing and contrasting, f) analyzing information, and g) making associations

5. attaining concepts

6. attaining personal meaning of events and behaviors

7. applying generalizations and interpretations to make judgments

8. becoming sensitized through
   exploring feelings and values
   expressing feelings and values
   empathizing
   exploring implications and consequences

9. working with others effectively
   social participation skills
   creativity and expressive communications skills

The Children in Question

The initial field testing of the materials took place at the Florida State University Developmental Research School (D.R.S.). The RESS Project selected the University School because of the composition of the classroom population, which is determined by such factors as a balance in sex, race, religion, and socioeconomic status. In addition, the D.R.S. provides a pilot school for K-12 curriculum development and research projects for the Florida State University College of Education. The RESS field testing of materials here was aimed at assisting the project staff in further refining their materials before the national piloting program. Of the two second level classrooms at the D.R.S., one was exposed to the RESS materials. Fourteen of these children served as one group (the exposed group), and thirteen children of the other second level class who studied traditional social studies curriculum served as the non-exposed group. The children in both groups experienced the same general curriculum during the six-week field testing period; the only exception was this thirty-minute daily social studies curriculum.

A profile of both groups of children reflects strong similarities. Both groups have a wide range of religious affiliations (Episcopalian, Catholic, Methodist, Baptist, Presbyterian, Assembly of God, etc.) as well as a similar number of non-affiliates. Both groups contain approximately 86% white children and 14% black. Both groups reflect the same mean age of approximately seven and a half years. In addition, there is approximately an equal distribution of girls and boys. A comparison of both groups' performance on the Stanford Achievement Test (Paragraph meaning and Arithmetic) reveals very similar mean scores.

Both groups underwent a pre-test and a post-test which attempted to measure any change in religious tolerance as well as assist in determining

some key factors in the composition of the child's makeup (i.e., awareness of religions, the degree of ethnocentrism, personal religion experiences).

Testing for Tolerance

A wide range of levels of religious tolerance was anticipated among these second graders. Based upon the research findings of Kutner (1958) and Rokeach (1948) which describes mental rigidity as a major characteristic of the prejudiced child, it was anticipated that the extremely prejudiced child would reflect little attitudinal change after exposure to the RESS cross-cultural curriculum. In addition, it was thought that some children exposed to the curriculum would demonstrate an increased tolerance.

The Social Episodes Inventory Test, developed by this author, was used to measure the child's degree of religious tolerance. It is based upon a scaling technique of measuring attitudes which reflect the relative preferences of the child. Resembling a summated rating scale (Likert-type scale) which contains a set of attitude items, all of which are considered of approximately equal "attitude value", the child responds to the Inventory with degrees of approval or disapproval (intensity). As in all attitude scales, the purpose is to place the child somewhere on a tolerance-prejudice continuum. This summated rating scale allows for the intensity of attitude expression. The child can approve strongly, express disapproval or indicate lack of concern.

The Social Episodes Inventory presents a pictorial situation that allows the child to indicate approval or disapproval by pointing to a face that best describes how the child feels. The interviewer describes the situation in a few short sentences so that misinterpretation of the picture is reduced. Ten situations are used, each eliciting either tolerant or intolerant responses. (See Figures 1 and 2 for examples.) After the child points to one of the faces, the interviewer asks, "Why do you feel that way?" There are two sets of pictures, one with a girl as the central figure to

which girls respond (Set A) and the other (Set B) with a boy as a central figure for the boy's response. The interviewer must know the child's religious preference before issuing this test, so that the situations can be appropriate for the individual child. For example, a Jewish child is not asked to respond to what may seem to be anti-Semitic questions, and a Catholic child is not asked to respond to questions which deal with anti-Catholic intolerance.

The comments of the two children at the opening of this paper are not isolated examples of a change in attitude. On the whole, it appears that the children who spent six weeks learning about religious diversity were more tolerant of this diversity than the group not exposed to this information.

One of the clearest examples of attitude change elicited by the Inventory centers around a situation dealing with a friend who believes there is no God. Both groups of children were initially overwhelmingly unanimous in their disapproval of having such a friend. (86% of the exposed groups and 92% of the non-exposed groups.) Post-testing revealed that while the non-exposed group still disapproved (92%), the exposed group shifted to 68% disapproval and 32% maintaining a neutral ("It doesn't matter") position. It should be mentioned that the issue of atheism is one which the RESS curriculum specifically addresses. Often the curriculum points out that not everyone goes to church, that a family might choose to have a picnic together on Sunday mornings and that this is their "way." God, and a belief in God is not discussed, but great effort is made to expose children to lifestyles and ways other than church-going and commitment to a particular faith.

The scores of the exposed children indicate they began at a lower level of tolerance than the non-exposed group of children but post-tested at a higher level of tolerance. A qualitative analysis of their comments support these findings. A typical pre-test response of a non-exposed child to finding

Figure 1

BEST COPY AVAILABLE

Social Episode Instrument Item # 11 -
"This child would rather sit at home and read the Bible than go out and play with friends."

BEST COPY AVAILABLE

Social Growth Instrument Item 1.13-
"How child in this picture would you like to play with and go over to [illegible] house? How would you feel about being his friend?"

that a best friend feels there is no God was one of anger because "God keeps some people alive." The post-test response was in much the same tone; "I'd be mad because if there wasn't God there would be no people or nuffin!" In contrast, the children like Sara and Peter were not only able to express a changed attitude, but were able to do so with great frequency and clarity. Perhaps this is because the RESS cross-cultural curriculum has deliberately exposed the children to learning activities which provide opportunities for them to affirm their own or their family's worldview and lifestyle, as well as to empathize with persons of differing worldviews and lifestyles. In addition, the children were actively and continually involved in the process of discussion.

Exposure to new information alone may not account for the attitude change of this group. Harding's research (1954) has indicated that the teacher as a role model is as vital to attitude change as innovative curriculum. If the teacher does not meet his three criteria, intergroup relations may not produce any significant changes in ethnic attitudes. Informal observation of the teacher of the exposed group established however that she (1) presented favorable information about the groups presented; (2) communicated that her own attitude toward religious groups was more favorable than those of the students and (3) established a positive relationship between herself and the children to the point that they accepted her feelings about these religious groups as well as the information she presented.

It is surmised that the new information provided by RESS, the classroom atmosphere, the teacher as a role model, and the influence of peer pressure through group discussion may have all combined to result in higher tolerance scores for the exposed group of children.

Awareness of Religions

The term awareness of religion reflects a child's knowledge of various

religious symbols, leaders and ceremonies. At what level of awareness does the child function, and can this awareness be increased?

Awareness of religion was determined by asking the child to answer the question "What is your religion?" and to identify five pictures. The pictures were chosen on the basis of some being very basic to the Protestant and Catholic religions and others being clearly identified with Judaism, for example, a cross, a Star of David, Jesus, a Rabbi preaching from the pulpit, people praying in church.

The findings of this case study indicate that the highly aware child tended to also score high in religious tolerance; after exposure to RESS, even higher awareness and tolerance scores were recorded. These results may illustrate that increases in awareness could be related to an openness to new information which would account for the high tolerance scores.

Generally it appears that this sample of seven and eight year old children have not had many experiences in their lifetime to make them aware of religion. This is made clear by the great difficulty they had in identifying their own religions. (A notable exception to this lack of awareness was a young boy whose family had recently converted to the Church of the Latter Day Saints.) A curriculum dealing with religious diversity is however not premature. It is the responsibility of education to provide a broad information base for children. Perhaps exposing them early in life to such issues as religious diversity in an open and tolerant atmosphere will effectively begin to counteract any subsequent prejudicial and stereotypic thinking.

Ethnocentrism

Prior research has clearly demonstrated the high correlation between the ethnocentric personality and prejudice (Rokeach, 1948; Allport, 1957; Frenkel-Brunswik, 1948). This case study was interested in identifying highly ethnocentric children in the classroom, and determining whether exposure to a

cross-cultural religion study may lead to reduced ethnocentrism. It was thought that the quality of ethnocentrism may undergo significant reduction when a child spends six weeks dealing with something like the RESS curriculum materials, learning about differing beliefs and traditions in an atmosphere of open inquiry and tolerance.

Degree of ethnocentrism was derived from the Ethnocentric Questionnaire, which represents a modification of the Frenkel-Brunswik Ethnocentric Questionnaire by this author, and is based upon the assumption that ethnic prejudice is but one aspect of a broader pattern of attitudes. For example, the ethnocentric child's general social attitudes would demonstrate ethnic and religious prejudices. The ethnocentric child maintains a contempt for weakness, a strong dichotomy of sex roles, a glorification of power and money, an ambivalent submission to parents and teachers (authority), a trend towards conformity, a catastrophic conception of the world, and a dependency upon inanimate external forces. Each of these categories of attitudes is accounted for in the questionnaire.

It was found that children with high tolerance scores tended to have low ethnocentrism scores; furthermore, this relationship was evident after exposure to RESS materials. The relationship between tolerance and ethnocentrism is supported by the findings of several other studies including Gouch et al, 1972; Frenkel-Brunswik, 1949; Rokeach, 1948; and Sanford and Levinson, 1948. It is interesting to note, however, that as childrens' awareness of religion increases their ethnocentrism decreases. New information was offered and sensitizing experiences were designed by RESS leading to a greater awareness of religious diversity. It appears that the resultant effect might be lower ethnocentricity.

Personal Religion Experience

What is the relationship between the young child's degree of personal

experience of religion and the child's degree of religious tolerance? The research of Sanford and Levinson (1948), and Adorno (1950) revealed a persistent finding; people with church affiliation were on the average considerably more prejudiced than the unchurched. More recent research on frequency of church attendance against scores on prejudice scales reveals a curious curvilinear relationship; frequent attenders, along with the total non-attenders are more tolerant. It is irregular church attendance that correlates most highly with prejudice (Allport, 1972). In addition, for the irregular attender religion is more of an "extrinsic" value, something which is useful and serves individual needs. Research by W. C. Wilson shows the extrinsic religious orientation having a high correlation with ethnic prejudice. Do these research findings extend to the young child?

The concern here was to explore what effect the RESS curriculum might have on children with varying degrees of religion experiences, such as church and Sunday School attendance. Does the relationship of prejudice and involvement with the institution of religion that exists for adults relate to children as well? And if the relationship does exist, would the RESS curriculum in any way change this correlation?

In arriving at some measurement of the child's perceived involvement with church and Sunday School, simple "yes" and "no" responses were given by them in answer to questions dealing with frequency of attendance ("Do you go to Sunday School?", "Do you go to church services?", "Do you go every Sunday?", "Does your mother/father stay for church or Sunday School?")

Personal experience with religion is a variable which RESS will not affect, but which serves to further illustrate the nature of the population. It is somewhat reassuring to note that Allport's (1957) statements illustrating the personality of adults belonging to a church as authoritarian in character and linked with prejudice does not seem to apply to young children. Children

in this study active in church and Sunday School experiences achieved a wide range of tolerance scores. In addition, children not quite as actively involved tended to have higher tolerance scores. However, all the children exposed to the RESS materials regardless of their personal religion experience achieved appreciably higher tolerance scores than the non-exposed children.

Implications for Future Research

Evaluating the impact of the affective objectives of RESS which focus upon accepting diversity of worldviews and lifestyles and supporting a person in his beliefs and behavior which are unique to his secular or religious tradition, raises certain implications which curriculum designers, teacher trainers, and educational researchers need to address.

This case study seems to indicate that curricula designed to affect attitudes may actually be able to do so. This study found that immediately after exposure to the RESS cross-cultural curriculum an indication of increased tolerance was present. How long this attitudinal change remains with the child is not known. However, it is surmised that any new attitude will be short-lived unless continually reinforced over a certain length of time. A six-week curriculum project is not enough time for any lasting impact on the acceptance of religious diversity among second graders unless they are consistently confronting social studies curricula which require them to focus on themselves and the diversity of others. The RESS project is developing curriculum materials for grade levels 1 to 6. It might be important for curriculum designers to consider dividing curriculum for a grade level into segments designed to be taught at various intervals during the school year. This would be especially significant where attitudes are involved, giving children continual but intermittent opportunities to face issues of religious and cultural diversity.

When involved with designing curricula there is a tendency to view the

finished product as having the potential for great impact within the classroom. This study seems to support the notion that curriculum can have some impact in the classroom. However, it also illustrates equally the significance of the atmosphere in the classroom. The teacher served as an example of tolerance and was appreciative of diversity. Designing curriculum is but one step in attaining affective objectives. The teacher's attitudes play an exceedingly important role in transmitting cross-cultural content.

The RESS cross-cultural curriculum provided many opportunities for class discussion which exposed children to the attitudes of peers as well as providing a vehicle for exploration and expression of the child's own feelings. In addition, the children were encouraged to participate in simulations, field trips, and sense experiences (tasting, touching, smelling, as well as hearing and seeing). These types of experiences are especially important when dealing with attitudinal change.

Educational researchers have been active in measuring the cognitive objectives of curriculum but have been less active in measuring affective objectives. This study has engaged in an exploratory effort at measuring the success of the affective objectives of the RESS Project. Much more research is needed to determine how successfully social studies curriculum has been meeting its affective objectives. Larger, more rigorous studies of the young child and attitudes towards religious diversity, racial and ethnic diversity are needed to help social studies educators and curriculum designers. More long term studies are needed to increase our understanding of the retention of attitudes.

More reliable and valid instruments are needed in exploring the attitudes of young children. A recent attempt at developing an instrument with which to measure racial attitudes of young children reflects the difficulties involved. David Minderhoff, an anthropologist, and Mary Alice Minderhoff, a

linguist, who also teaches fourth grade, attempted to determine cultural and racial bias in fourth graders (1973). They showed the children photographs of children of different races and cultures and asked "Which boy/girl do you think is the handsomest/prettiest, most fun to play with, has the prettiest costume, etc.?" They were also asked why they ranked them as they did.

They found that instead of the children responding to cultural or racial clues, they responded to clues dealing with dirt, cleanliness and social status. This example illustrates the challenge involved in exploring racial, ethnic, and religious bias among young children.

Some young children can express prejudicial thinking with great clarity; one child involved with this research simply said, "I hate Jews." Others seem to reflect tolerant attitudes, as if they have yet to develop any stereotypic thinking. Still others seem to be confused, knowing that they enjoy playing with Black and White children, "even Chinese," yet they can express negative statements about such groups. They are young and their attitudes are in a formative stage. The potential impact of curricula and teachers is immense. This is the challenge to teachers and curricula designers --to assist the children of today so that they grow towards being the open-minded adults of tomorrow.

BIBLIOGRAPHY

Adorno, T.W., Frenkel-Brunswik, E., Levinson, D.J., and Sanford, R.N. The Authoritarian Personality. New York: Harper and Bros., 1950.

Allport, G. "Prejudice: Is it societal or personal?" in J. Brigham and T. Weissbach (Eds.), Racial Attitudes in America. New York: Harper and Row, 1972.

Allport, G. The Nature of Prejudice. New York: Doubleday Anchor Books, 1957.

Frenkel-Brunswik, E. "A Study of Prejudice in Children" in Human Relations, 1948, 1, 295-306.

Harding, J., Kutner, B., Proshansky, H., and Chein, I. "Prejudice and Ethnic Relations" in G. Lindzey (Ed.), Handbook of Social Psychology, Volume II. Reading, Massachusetts: Addison-Wesley, 1954.

Kutner, B. "Patterns of Mental Functioning Associated With Prejudice" in Psychological Monograph, 1958, 7, 72.

Minderhoff, D. "Dirt and Social Status" in Behavior Today, November 26, 1973.

National Education Association. Report entitled Moral and Spiritual Values in the Public Schools, 1951. pp. 77-78.

Rokeach, M. "Generalized Mental Rigidity as a Factor in Ethnocentrism" in Journal of Abnormal and Social Psychology, 1948, 43, 259-278.

Sanford, R.N. and Levinson, D.J. "Ethnocentrism in Relation to Some Religious Attitudes and Practices" in American Psychologist, 1948, 3, 350-351.

Wilson, W.C. "Extrinsic Religious Values and Prejudice" in Journal of Abnormal and Social Psychology, 1960, 60, 286-288.